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first appeared in *THE CLASSICAL WEEKLY* 8.33-37. It maintains that the *rex sacrorum* was priest not of Janus, but of Jupiter. Already in 1892 Speyer pointed out that there is no evidence for connecting the *rex* with Janus (*Revue de l'Histoire des Religions* 26.27 ff.), and in 1899 Fowler observed that, though the *rex* is specially concerned with the cult of Janus, he represents the whole community in his priestly capacity (*Roman Festivals*, 335). Miss Burchett's argument is that the priest-king was originally both deity and victim. In the latter capacity he incarnated Jupiter. The title of *rex* is constantly bestowed on Jupiter, who is as constantly associated with kings. The king must have been the mortal representation of the god whose attributes he bore, and the *rex sacrorum*, who was the survival of the king and continued to possess certain of his insignia, must therefore have been a priest of Jupiter.

To this the obvious objection is that Jupiter then had two priests, the *rex sacrorum* and the *flamen Dialis*. Miss Burchett admits as much, but maintains that the latter was the true cult priest; in the *rex* she sees the proxy of the king—one to whom he confided his purely religious duties, such as a civil officer would find it more or less irksome to exercise. By the time the Republic was instituted, the *rex sacrorum* had become a mere shadow; the important functions were in the hands of the pontifex. No one objected to the name, because the *rex sacrorum* had become so otiose that no danger whatever was to be apprehended from him.

To prove that the *rex* was not a priest of Janus Miss Burchett is forced not only to ignore the suggestive parallelism between household and State worship, but also to overthrow the evidence that the Agonalia of January 9, at which the *rex* was active, was a rite peculiar to Janus. In this she is, in my judgment, not very successful. With as little success does she meet the further difficulty that to deprive Janus of the *rex* leaves him without known priest or flamen. True, answers our author, he had none, but neither had Consus. Fowler has suggested (*Roman Festivals*, 270) that certain deities like Janus or Saturnus may have lacked flamens because they were descended, not from the primitive household nor from an early form of community, but from a place or a process common to several communities, such as a forum for the transaction of business. But, to me, to leave without any priest at all a god whose function in cult was as important as that of Janus, seems a more than doubtful proceeding.

Chapter VIII deals with the relation of Janus to various other deities, Jupiter, Juno, Diana, Mater Matuta, Ops Consiva, and Carna. Chapter IX consists of three brief notes and is followed by an excellent Bibliography.

WESLEYAN UNIVERSITY.

JOSEPH WILLIAM HEWITT.

*Survey of the Ancient World.* By James Henry Breasted. Boston: Ginn and Company (1919). Pp. xi+417. \$1.40.

This book is an adaptation of the author's Ancient

Times, for such Schools as cannot give to ancient history the amount of time demanded by the larger work. A book of 716 pages is condensed to 394 pages of text, with the space fairly apportioned to oriental history (106 pages), Greek history (147 pages), and Roman history (141 pages).

Those of us who have been charmed by Professor Breasted's fascinating presentation of the subject in his *Ancient Times* will regret that the necessity of abridgement has been imposed upon him by the homoeopathic curricula of our modern Schools. The limitations of space are most evident in the last section, where Roman imperialism, law, and constitutional forms are treated very cursorily. The wealth of illustrations in the earlier book has perforce been reduced in the *Survey*, but the author has wisely retained the full descriptions, which greatly enhance the value of the illustrations for junior students. It may be noted that the hexastyle temple on page 186 is incorrectly labelled the Parthenon, which is, unhappily, by no means so well preserved.

The author's aim is to place before the student the life of ancient peoples and the development of civilization as it swings in its orbit of the early Mediterranean world from Egypt to Rome. The *Survey of the Ancient World* presents this story with scholarly accuracy and refreshing vividness, a combination of qualities of which our School histories are too seldom guilty.

PRINCETON UNIVERSITY.

A. C. JOHNSON.

*M. Annaei Lucani De Bello Civili Liber VIII.* Edited by J. P. Postgate. Cambridge: at the University Press (1917). Pp. cxii + 147.

Admirers of Lucan who think that he receives less than his due share of attention will welcome Professor Postgate's edition of Book 8—the only edition, apparently, in English of a single book of the *Pharsalia* since Professor Postgate edited Book 7 (1896). It is to be hoped that Professor Anderson is planning an edition of the whole poem, but meantime editions of separate books would be useful, notably of Book 4, perhaps the most interesting of all the books, with Caesar's fighting in Spain in the earlier half, and the episode of Curio's African campaign and his death in the latter half. The last twenty-five lines of the book, especially the famous line (819),

momentumque fuit mutatus Curio rerum,

are perhaps the finest in all Lucan. It may be noted that Professor Postgate, like most scholars, rejects the title *Pharsalia*, which has, of course, no real support; however, the poem will doubtless continue to be called by it, if for no other reason than that it is less ambiguous than *De Bello Civili*, which has to be shared with other works.

Professor Postgate is by no means a thoroughgoing admirer of Lucan; he quotes, with surprise (xc), Shelley's letter, "I have also read the four first books of Lucan's '*Pharsalia*', a poem, as it appears to me, of wonderful genius and transcending Vergil"—a dictum